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POLYHYMNIA.

The poet, the speaker, he expands with joy;
The palpitating angel in his flesh
Thrills inly with consenting fellowship
To those innumerous spirits who sun themselves
Outside of time.—*Elizabeth Barrett Browning.*

Sleep.

BY FREDERIC R. MARVIN.

Sweet sleep, lov'd flower, pale flower of night
Thy leaves so pure unfold to me,
And breathe thine opiate fragrance o'er me now.
That I may hide myself in thee.

The tears I weep shall water thee;
And thou shalt grow the while more bright.
Until glad dreams do sparkle on thy stem—
The pendant fruit of blessed night?

Man's Careless Writing for Eternity.

Had it been given to me to write down my life
Or only its beginning, but two lines,
Upon a solid tablet of pure gold,
How had I paused! How pondered o'er the task!
But even now, as children on their slates
Write what is easily effaced, each man
Writes with light hand, but ineffaceably,
His life upon the heavy mass of days
That tower behind us, dark, immoveable,
An up piled cloudy wall—of adamant,
Infrangible, more solid than mere gold;
He writes it, as a fate on human hearts,
He writes it, on his own with iron pen!
Then, writer! think, create, engrave with care!
The lullaby we sing the cradled child
Preludes a picture of his coming days!

—*Leopold Shefer.*

Has Spiritualism Advanced any New Truths?

The opponents of Spiritualism loudly exclaim: "Has it presented a single new moral truth? Show it! Show what it has accom, lished!" We do not claim that it has. It would be impossible for it to do so. Christianity, the vaunted engine of civilization, uttered no principle which was not known immemorially before its advent. A new system is not what we demand. We are systematized to death already; we want to be *rid* of what we have. To patch up the ruins of theocratic religion is not the mission of Spiritualism. It comes as the great light of our century, because a sufficient number of advanced minds are educated up to its plane, and are disenthralled from reverence for any system. They receive it because it is not a system—because it is poured out freely and copiously as the sunlight, to be received or rejected, as pleases the hearer.

Would you harness this young giant in theological traces, and compel it to drag the dead systems of the past after it? Then would you defeat its purpose and set back the hands on the dial of human progress many a weary hour. Spiritualism is the philosopher's highest conception of his relations to the physical universe, fellow men and spirits; the living thought of the age, ultimating not in the perfection of religion, but in intellectual superiority which goes onward, and rounds the character in moral completeness.

Man desires not an external revelation, but an internal illumination, whereby he can understand the relations he sustains to himself, his brother men, and the physical world. Such an illumination is bestowed on all. The myriad hosts of the angel world are around us. They mingle in the affairs of men. Their atmosphere is an exhaustless fount from which we draw our thoughts.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, are we to look for truth. They may instruct us, but they are not authority. They placed themselves outside of humanity. They were warped and dwarfed by seclusion, and narrow indeed their views of human needs. Not so to-day. A fountain of exhaustless flow is presented to every one, intoxicating as Castilian waters, as life-giving as the fabled springs of perpetual youth, and everyone can become inspired with divine life, and a lord and prophet unto himself. This is the work of Spiritualism, and the world's cherished creeds are rapidly falling from their bases of sand by the resistless force of its tide. †

The Ecumenical Council.

BY J. B. TORRICELLI.

(Formerly a Member of a Religious Order.)

The convocation of a Catholic Convention from every part of the known world—for such is the meaning of the word "Ecumenical"—is so rare an occurrence, that it must naturally awake a certain interest in the public, even in those not concerned in its celebration or affected by its decrees. Nineteen Ecumenical Councils only have been held from the beginning of the Church to the present day, and as they did not take place at regular intervals, two or three centuries have sometimes elapsed before one was called. During the first three centuries none was convened; from the last of Constantinople to the first Lateran, two hundred and eighty years were allowed to pass without assembling any; and that of Trent, which is the last one, was opened in 1545, and closed in 1563, more than 300 years ago. The difficulties and perplexities encountered by the members of that assembly, account in part for the reluctance of the Roman Pontiffs to celebrate another. Moreover, a general council is not deemed necessary for the government of the Church, or even for the definition and declaration of doctrinal points. In the fulness of his authority the Pope can provide for all the wants of the religious world, without having to render any account of what he does. * *

According to the teaching of the Church herself, the Pope alone has the right to convene a general council; and it is not considered ecumenical—that is to say representing the whole Catholic Church—unless its canons and decrees are ratified by him. * * * No Catholic theologian denies the infallibility of the Church. Whether it resides in the person of the Pope alone, or in the Episcopate presided by him, the principle is admitted by all parties and schools. The most liberal and independent divines never contested the absolute supremacy of the Roman Bishop over all in everything that concerns religion directly and indirectly, in matters relating to morals and faith. What has been defined once has been defined forever. What has been once declared to be wrong, can never be declared right or indifferent; what was once condemned as opposed to catholic truth and principles, will remain condemned as long as that Church shall exist. New articles of faith may be established, but no old one can be abolished; principles that were formerly tolerated may be anathematized, but none can be tolerated already denounced as wrong by the Pope. On the day when the Roman Church shall retract a principle or reverse a sentence, her doom will be sealed.

Consistency is existence, is life for her. He who supposes that anything can be modified in her creed, or explained, does not understand the fundamental principles of her constitution. The Council, therefore, will confirm all the doctrines approved in past times, all the articles of faith proclaimed by Popes, all the condemnations of principles opposed to those of the Church.

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Three principal topics relating to doctrinal points are mentioned as likely to be brought forward, with a view to their authoritative settlement by the Council: the Syllabus of 1864, the bodily assumption into Heaven of Mary, and the personal infallibility of the Pope. In regard to the Syllabus, five propositions are chiefly examined which a definition of the Council would erect into articles of faith. The five propositions are: "The power of the Church to inflict temporal punishment, including death; the political supremacy of the Popes, involving the deposing power, frequently exercised in the Middle Ages; the *correction of bigotry* in such points as the civil and human origin of the immunity from civil courts assigned to the clergy in the canon law; the unlawfulness of freedom of conscience and worship; and the condemnation of modern civilization and the principles of constitutional government.

Although not an article of faith, the bodily assumption of Mary has been believed as a fact since the fifth century; and the 15th day of August was set apart to commemorate the event probably as early as that.

If papal infallibility is not defined as an article of faith, it will not be owing to the opposition of the Council. On doctrinal questions there is more unanimity among Catholic Bishops than is generally supposed. Catholic Bishops are all either directly appointed by the Pope—as in the United States and England—or indirectly, by his express approval and consent, as in France and Italy. In every case the investiture must emanate from him, and he sees that it is not granted to any one who is not sound in both morals and doctrine. Liberal priests and monks are not selected by Popes for such offices, and if occasionally one is nominated as Bishop or Archbishop, by the government of a country, he can never obtain a confirmation of his appointment from Rome. An exception may now and then appear, in the case of one whose views have undergone a change after his consecration, but the great majority of the episcopate are of one mind. Popes have always examined, condemned, declared and proclaimed points of doctrine relating to faith and morals, and their decisions have been accepted without opposition, and regarded as binding on the consciences of all, whatever their condition, rank or dignity might be. Persons appealing from their decisions to the Council, were excommunicated, and only a few ventured to blame the measure as beyond the limits of papal authority. When it is once admitted that the Pope is Vicar of Christ, and the Visible Head of the Church; that whenever he speaks in the capacity of Supreme Pontiff, on matters relating to faith and morals, his decisions cannot be reversed—it would seem that the conclusion that he is infallible is a most natural one.

All the ecclesiastical learning and the logic of Catholic theologians and bishops can never convince them [Protestants] that all the conclusions of science are wrong, all the efforts of critics and scholars to ascertain the meaning of the Bible to no purpose, all histories and historical documents falsified or corrupted. It is very easy for Catholic writers to believe such things and reject every kind of evidence when opposed to the interests of Catholicism. Blinded by their faith in the Church, they refuse to accept information from any other source, and seem to take it for granted that out of her pale neither honesty, virtue, or truthfulness can be found. If a Protestant author admits a fact rejected by them, they say contemptuously that he makes himself *supremely ridiculous.* If he argues against any of their doctrines, they answer with sneers and insults. But Protestants cannot do that. They are trained to think for themselves; to examine, to inquire into everything, and though in many instances they are prejudiced against Catholicism, they are willing to give everybody his due.

The case of an individual, such as Father Hyacinth, will not be brought before the Council unless he himself appeals to its judgment, and exposes good reason why he should be heard. And even then, without some

influential aid, his appeal would remain unanswered. Ecclesiastics inferior in rank to a Bishop are seldom considered worthy of special notice. All that is expected of them is repentance and submission. For the Church he is no longer a monk or a priest, but an apostate, nor will he be h ard without having first returned to his former condition. To do that, he must present himself as a suppliant, show repentance, retract and promise to do what he h d refused to do, ask for and obtain the absolution from the canonical penalties incurred. So much would not be granted without imposing certain conditions, one of which might be to withdraw his protest, retire to some out-of the-way convent, and never again appear befo e the public. There is no alternative for him. Either he must humbly submit in everything to the will of his superior, or leave the Church altogether, from which, not submitting himself, he wou'd alw ys remain cut off by excommunication.—*From Old and New for January.*

Basic Principles in the New Social System.

Let us talk of love, for it is the heart of society and the key that opens the portal of Paradise. The highest form of religion says, "Love everybody! Love even thine enemies!"

The soul is a loving instinct—its life is love. Its sphere is dual—dual forever. A perfect circle is two. To be universal, love must be single, consecrated to oneness. Love one heart purely and we are qualified to love all. Here is the law of individual or fractional health in the body of many loves. Behold the beautiful sun, how br ad in its light; it blesses everything—loves everything; it widens out ev rywhere; it is universal. But the sun always has a focus, and from its focus is radiation without respect to persons.

So it is in a true social life. The mated pair of wife and husband whose worship is love, is the focus of the world's light and rest. Let those two hearts be a unit true and faithful, pure and holy, u soiled and unsoiling, and we have an individuality qualified to bless humanity.

Call not this selfish. It is the sanctuary where angels worship. The whole world must center in this love. It is the fountain to the river of life for humanity, and it must be pure as the heavens and clear as the light, in order that a thirsty world may find a green oasis in our deserts.

This fountain of love augments in purity and volume as others revere and protect. Love for the stranger is the outgush of love for its own. Love for enemies even i as gushed forth from forgiving love in our own bosoms.

So all constructions are the proceedings of our inner life. According to the degree and sanctity of love within, of our spiritual heaven'y love, circled in singleness to purity, is our power of b'essing others. If I preserve my muscles, I am strong to do. If I keep my brain clear, I may think well and nobly for other's good. If I guard my lungs, and expand them to full, functional life, I thrill all my body with electric vitality to be thence a greater instrument of blessing to others. If, then, I weld my soul to what welds it—two links in the chain at first—it may lengthen, link to link, reaching heaven at last.

Behold our truth again in beautiful light—individuality in duality as the basis of true society. From this unity is the home, and the true home is the nursery of heaven upon earth.

Hold fast to this key, love in the purity of singleness, and pass into the temple of the social. We have discovered the pivot in the balance-wheel of life—the individuality always respected, always preserved; duality is in one scale, universality is in the other. The balance is a circle of life—what we love. Note its widening.

Mutual support and protection secure the most gain in any possible department of life. It is the many sunbeams, not one alone, that sets our atmosphere on fire, and diffuses the sweet light. Make one wave on the still lake and others succeed, the inmost pushing the outmost farther and farther, each to kiss the grateful shore. Nothing can really live and flourish alone. Where there is one spire of grass, there are more. Where there is one single grain, there are many to support it. A tree in the forest, how it loves association! Alone it is short and crispy; with others it is tall and majestic. The bird sings the sweetest when its mate responds, when many songsters evoke emulation. The clouds are most gorgeous piled in layers of gold and dark, silver and crimson, when vast sheets of mist cu tain the summer sky. How lonely would be one star at night! The vast multitude of them, set to use, diverse yet orderly, is so loving, we pant to ascend there among their celestial ar'es. Behold the flowers! They give most of beauty, most of fragrance, when dew, and sunshine, and soil, and rains give to them. They gain to give, they give to gain. They kiss the sunbeams and the sunbeams k'ss them to blushing fragrant beauty. Such are the lessons of nature in this gospel of the social life. Why do we so stubbornly resist and falsify these teachings?

Note the beneficent practicability of this new social system, the system of love in mutual support. Individuality preserved as the instrument of use, as the soul of love whence to draw and receive, suppose that in married life the wife should center all her energies to enhance the joy of her husband, and the husband should likewise enlist all his powers to impart health, elasticity and joy to his wife—suppose they live for mutual good, sacred to purity, the one to make the other more useful and happy, what a world of love would well up in their hearts! What a sweet home that would be—what a charm in society! what an awe of virtue would thence proceed, like a vast outgush of light descending from heaven to our dark earth! Suppose that in home the other essential links are added—a welcome child or children, and those parents should concentrate the love in their own souls to bless their dear treasures—to make them intellectually and morally beautiful through a full, healthy physical development, they in turn loving with an angelic purity; what a sweetness, what a heart fragrance, what a divine eloquence, what a silent light of virtue would wave from that domestic circle, to circle around others and draw all to agree! If there is any place on this world where spirits and angels would delight to live, it is in such a home. What has made it so sunny? Individual love acting in mutual support.

Widen out this love in broader circle. Suppose a neighbor be conjoined within this circle, with heart just as pure and single, and received as a brother; suppose, thence, business men agree to help each other by all possible ways. Suppose women, too, weaned from fashion, developed in sisterhood of mind and heart, innocent as their childhood was, should come into this circle, to live a natural, holy, loving life. Suppose whole communities should thus agree, each ardently living, and working, and aspiring to bless the rest—to confer the greatest benefits upon the most by natural wealth and mental and moral worth—denying self when another's peace would otherwise be marred, revering honor, respecting the highest virtue as the means of preserving this mutual love—talking with each other in the confidence of brothers and sisters—laboring for each other to augment the general comfort and happiness—criticising each other for mutual improvement. Suppose wives, and husbands, and children, and business-men, and women, in whole neighborhoods, should live so, what would be the result within such a social system? You can at once see that education, property, business, all relations of life, would naturally institutionalize themselves to this principle of justice; that wealth would be constantly augmenting, and all the facilities of human improvement. Starvation would be at an end, beggary unknown—slander forever silenced, adultery purged away—jealousy rooted out—caste destroyed; gambling for a living burned in the fire of moral criticism—land monopoly abrogated—usury used up—litigation blotted from the social records—intemperance and sensuality things that were; no more of war with its horrible misery—no more of injustice and slavery—no more cheating and robbing—no more riven hearts, and ruined hopes, and blasted betrothals, and deserted homes, and poisoned affections; but peace and plenty, the right in State, peace in the nation, peace to all mankind, wisdom, justice, fraternity—all enthroned in authority, in the loving authority of inspired life.

Brother! Sister! How beautiful all this is in idea and it is just as practical. If you and I actualize it two at least are agreed; and a third shall be added, and a fourth, and the circle shall widen till many are saved.

Rome, Reason and Spiritualism.

The *London Times*, quoted by *Harper's Weekly* (Nov. 6th, p 711), says, speaking of Romish "miracles:"

"Those have seen, and those have believed, who were determined to see and believe. It is the same with winking Madonnas and blood-sweating crucifixes, table-turning and spirit-rapping. It is faith that does it all."

Anything more outrageous and indecently false would tax ingenuity to produce. *Harper* knows as *The Times*, that those who investigate Spiritualism and believe, are often the sceptical and faithless, determined not to believe, rather than the contrary. The whole teaching of its philosophy is in favor of scientific analysis and scrutiny. Its facts disprove the idea of miracle and establish the sublime truth of invincible LAW.

By this revelation from nature and the supernal life every tendency to unwholesome mysticism is abrogated, the verities and sanctities of divine ideas and holy things are rescued from the blight of a gross materialism, emancipated from the bondage of superstition, and transferred from the palsied hold of an unreasoning faith to the grasp of positive knowledge.

So THE CHURCH of the future must be built upon the Science of the present, for the Science of the time enlarges its absolute definitions, to encroach upon the imponderable, the impalpable, and the spiritual. The line where "the physical leaves off and the metaphysical commences" is obliterated, and mundane and supermundane worlds roll together to our comprehension one ocean of life. To recognize and *appreciate* Law is to be religious.

Harper's Weekly carries on, with pen and pencil, a warfare with ultramontane Romanism, which we should be sorry to see made inefficient by zeal which outruns discretion. The retrogressive tendency of "The Mother Church," under Jesuit influence, is palpable, and would be deplorable, did we not recognize that in arraying itself thus in antagonism with progress, Rome was to illustrate anew the truth that "Whom the Gods would destroy, they first make mad."

But however great the decrepitude of the hierarchy of the Vatican, or however absurd the dogmas which may be fulminated by the Ecumenical Council, the party of progress cannot afford that their advocate should weaken the force of their arguments by misstatements, or disaffect their allies by ill-considered and insulting falsehoods.

The "miracles" of the Romish priesthood, like the "gift of healing" in the hands of Joe. Smith, the Mormon, have been in part the secret of their ascendancy over the people. The most stupid of all foolish ways in which to counteract their power, is by denying the facts in the case.

The faith of the superstitious Catholic and the too over-credulous Spiritualist, as well as that of the Mormon, has *some* foundation in reality. The Romish priesthood understand Spiritualism better than the Protestant neighbors, and make use of the occult forces of nature and the power of spirits, to astonish and control the ig orant; *ad captandum vulgus*. This has been the powerful mainspring of every kind of priestcraft, from the opening of human history and is more or less of imposition always involved, but illustrates the prevalence of craft and ignorance.

If those who wish to see the liberalization of religion knew the time and things in which and among which they live, they would recognize in Spiritualism the most powerful influence to be made available in their behalf. Redeemed from the coldness, barrenness, negation and Infidel tendencies of Protestantism, saved from the ignorance, superstition and bigotry of the Romanist, Spiritualism is destined to arbitrate between the worship of intellect and the mere form of feeling, and by reference to positive realities satisfy and justify the reason of one and the faith of the other.

Missionary Report.

GEORGE WILLIAM WILSON, *Secretary of Ohio State Spiritualist Association, Auburn, O:*

BROTHER:—Having been reappointed General Missionary Agent, by the newly elected Executive Board of the State Association, for another year, although required to report but once a quarter, still I deem it expedient to make a brief statement of what has been done during the present month.

In accordance with the plan adopted by the Board, I spent all the time I could devote to this work during November, in writing to the friends at different points, and visiting such places as I thought would be likely to assist in carrying forward a plan that would insure regular speaking at such places as could support it once or twice a month.

I visited Kirtland, Painesville, Geneva and Thompson, arranging in each place for speaking once in two weeks. Bro. Cephas B. Lynn, with commendable zeal, assisted me in this work, and appointments were announced for us upon this circuit, Dist. No. 1, for the month of January. Bro. Lynn's health failing, he was obliged to return to Boston, while the friends were fortunate enough to have his appointments filled by such able workers as Bro. E. S. Wheeler and Sister Addie L. Ballou. I succeeded in organizing, by writing, Dist. No. 2, embracing Jefferson, Monroe Centre, Linesville and Andover, having previously arranged with that earnest and faithful worker, Sister S. E. Warner, to commence labor there early in December—whose interesting report I herewith submit.

Sister Ballou came to this part of the State after a successful engagement at Cincinnatti, and after lecturing in Cleveland, spoke in Farmington, Kirtland, Oberlin, Clyde and Toledo, on her way to fill a six months' engagement in the State of Missouri.

Bro. O. P. Kellogg is speaking wherever called, and is always at work.

Sister S. M. Thompson has spoken once a month at Alliance since her return from the West.

Bro. O. L. Sutliff commenced lecturing early in November, visiting Cardington, Ashley, Delaware, Westerville, Mifflinville, Geherna, Columbus and other places near the Capital of the State, giving several lectures in each place.

I have received letters from various places where this earnest worker has been, speaking in most favorable and satisfactory terms of his labors, and the interest created by his lectures. He is at present engaged in a discussion with Dr. Barnes, a leading Methodist of Delaware. As Bro. Sutliff was formerly a Methodist preacher, no doubt his discussion with Bro. Barnes, in his Methodist stronghold, will open the eyes of some who are theologically blind.

Many disappointments have occurred in not being able to obtain competent workers in this field of labor, and this is now the great want to be supplied. The people demand not only those who can interest, but instruct also, and who feel an interest and can and will work in the Lyceums as well as lecture. Had there been means in the Treasury to employ competent workers, I could have organized ten or fifteen circuits by this time, where regular speaking would now be supported. All has been done that could be, with an *empty treasury*, and in view of the fact that subscriptions for the State fund, to the amount of several hundred dollars, remain yet unpaid, and no further amount is being subscribed, I offer the following recommendation for a change in that part of the plan adopted by the Board, as regards the payment of speakers.

The experience of the last two months shows that the prospect of getting enough subscribed to pay the $5 per Sunday from the "State fund" is not very flattering, and consequently leaves only $10 per Sunday for lectures, if that fails. No speakers of ability, or competent to do the work expected, can be had for such a beggarly price. I therefore recommend that each society be requested to pay the speaker they employ, $15 per Sunday, leaving the speaker to obtain whatever they can for the State Missionary fund, and to receive one half of all that is paid to the State Treasury by their agency, to be added to their still insufficient compensation. I feel hopeful that if the "Executive Board" will adopt and recommend this change, and the friends in different places will take hold of it, all the earnest, capable and faithful workers we need can be found to carry this work forward successfully.

A. A. WHEELOCK,
General Missionary Agent.

REPORT OF MRS. S. E. WARNER.

A. A. WHEELOCK, *Gen'l Missionary Agent:*—

DEAR BROTHER:—I know you will expect a report of my labors, and how I found the cause prospering in the places I have visited during the last month. The 3d Sunday in December I lectured in Linesville, Pa., to a fair audience for size, and a very intelligent and appreciative one. The friends are willing and anxious to join hands with us in this missionary movement, and you will find in them real workers. As Spiritualists, we must work together or we die.

The 4th Sunday found me in Andover. Had a good meeting in the forenoon, but owing to a misunderstanding, the afternoon audience was small. The friends of our cause have much to contend with in Andover, but are striving hard to live. I was sorry to find that they had changed the meeting of the Lyceum from every week to once in two weeks, and was disappointed that they had so arranged its time of meeting as to be when they had no speaking. Speakers should always be interested in the Lyceum, and have opportunity to work with and for them. On the education of our children depends the future health and growth of Spiritualism. I shall do all I can to impress this idea on the minds of our friends, wherever I labor.

The first Sunday of the year found me in Jefferson, where, notwithstanding the storm, I had a very good audience, and a more attentive one I could not ask for. Here I had the pleasure of meeting a Mrs. Crane, who was laboring for the *Woman's Advocate*. I was glad to grasp the hand of one working for humanity by trying to bring justice to woman.

The second Sunday of January I lectured at Monroe Centre. I found the friends interested; had two good meetings, and left an appointment for four weeks from that time. I was well pleased with the spirit manifested. The friends are so scattered that they have found it necessary to adjourn their Lyceum until spring. I found one of the best homes with Mr. and Mrs. John Howard, who reside at South Ridge, four and a half miles south of the Centre. I shall never forget the fatherly and motherly care these good folks gave me; such kindly greeting, and such a quiet, snug, warm room, where I could write, think and sleep. They are nearing the other shore, and I am glad that in their old age they fear not death, but *know* that their loved ones wait for them in the bright spirit world.

I lectured in Austinburg one week ago last Friday night, but the bad condition of the roads prevented my having a large audience. There were a few earnest ones present. Bro. Mathews did all in his power to make everything pleasant. Had he money, he would not see our papers or speakers lack support. My lecture was a free one.

I have lectured in Orangeville and Jamestown, Pa., and expect to once in four weeks, while I am in this missionary work. In Orangeville I find a condition from which I trust a good spiritual element may be born. S. B. Storer is a good worker, and one of the very best of healing mediums. Miss Rebecca Jones has been a good worker for years; a few others are interested.

In Jamestown, I gave, in September, the first Spiritual lectures ever given there. Left with a good interest manifested. Mr. Craft lectured against Spiritualism after my departure; called all the women who were Spiritualists, harlots, and all the men low and sensual; said that our essential creed was sensualism—it was our highest heaven; that all our mediums were cheats. He would not discuss with a woman, but did not refuse to let himself down to the position of a puppy, and bark after he thought her whip could not reach him. What dignity! We know that no good man ever pollutes his lips and heart in defaming woman.

I have much more that I wish to write, of other places where I have lectured this season, before I commenced missionary work; but as this is already too long, I will wait until some future time. Our cause is nearer and dearer to my soul than ever before. Never will I cease to work until purity and freedom reign—until as a unit we stand working for the spread of our Gospel. Angels grant that we may all help each other up the mountain steeps, where floats the flag of peace, purity and divine freedom. Yours for the right,

Geneva, O., Jan. 12, 1870. S. E. WARNER.

Progress among the Methodists on Political Suffrage.

The present advocacy of impartial suffrage, and even of the extension of the ballot to woman, by Rev. Dr. Haven and other prominent clergymen of the Methodist church, is a remarkable illustration of progress in that religious body. John Wesley, the illustrious founder of that sect, so far from being in favor of women's voting, was not friendly to the admission of even all men to the franchise. He was strenuously hostile to our ancestors, the colonists, in the Revolutionary struggle, and zealously espoused the cause of King George III. and the Parliament, writing and publishing a pamphlet entitled, Taxation no Tyranny. When Dr Price argued with him that all men who have wills of their own should be entitled to vote, "Pray," said Wesley, "would you admit women to the privilege, or have they no wills of their own?"

Wesley's satirical interrogation as to female suffrage may have sprung from some rankling memory of his own matrimonial experience. When his wife, who was the cream of tartar, and turned all the milk of human kindness into bonnyclabber for twenty years, left his bed and board, he wrote in his journal, "*Non cam reliqui; non dimisi; non revocabo.*" I have not left her; I have not dismissed her; I will not recall her. She was, prior to his marriage with her, a crabbed widow, into whose trap he unfortunately tumbled when he was past forty years of age.—*Cor. Boston Commonwealth.*

Child Murder.

A correspondent of the N. Y. Independent, writes as follows:

* * * But you make a great mistake when you speak of the crime of fœticide as being confined to the large cities. It prevails all over the country. I dare not tell you what I know—and the information has been given unsolicited—in reference to this horrid practice in the land. I do not believe there is a village in the New England States but this crime is practiced more or less. The cause of this evil lies in lust, which is as near murder as fire to smoke.' The demoralization of the people at large in the practice of licentiousness furnishes a topic of the greatest anxiety to the philanthropist. When American women lose their shame the race is lost. Church-membership is no bar. The continence of man and the chastity of woman is the only hope.

Immortality commences with the embryo, many who have killed their children in this life will meet their poor wronged spirits in the superual world, and be compelled to assume the care their selfishness denied on earth. Spiritualism translates the inspirations of the ages and gives the natural reasons for an harmonious morality.

Co-operative Housekeeping.

In Cambridge, Mass., fifty families propose to try co-operative housekeeping, on a capital of ten thousand dollars. Culinary, laundry and sewing departments will be organized, and the scheme gives fair promise of being successful. It is said Prof. Blot will have general charge of the kitchen.

In Hartford, Conn., it is proposed to build a large block containing eighteen or twenty complete and elegant tenements, as well as an immense kitchen and restaurant. Prices to be reasonable for rooms, or for meals either in the restaurant or served privately. Before long some plan will be carried out to free sensible people from the petty annoyance and waste of housekeeping, and yet preserve "home, sweet home." §

The *Young Folks* from Boston have made their usual monthly call upon us, as handsome, as interesting and sensible as ever. Hall's *Journal of Health* and the *Laws of Life* reach us too late for comment this time. A sound body is the basis of a sound mind, and hence we are in sympathy with all hygienic education.

To Geo. A. and Louisa L. Bacon,

On the 13th Anniversary of their Marriage, at their residence in Boston, October 14, 1869.

BY MRS. EMMA L. F. TAPPAN.

Above the lowering winter mist,
Below the sheeted snows,
The sapphire skies by stars are kist,
The flower hidden glows.
The crystal arch is flecked with gems,
The frost fires glisten clear,
The earth receives her diadems—
'Tis Winter once a year.

Soft winds come wooing from the South,
The chains of ice are riven,
And to each streamlet's babbling mouth
A song of praise is given.
The earth has felt the sun's caress,
The violets appear,
With blue eyes full of tenderness—
The Spring comes once a year.

Regal in robes of richest green,
All interlaced with flowers,
Flora prepares to greet her queen
Within ten thousand bowers.
Joy smiles from every vernal hill,
Flutters from bright wings near,
Dances in every sparkling rill—
'Tis Summer once a year.

The splendors of the glowing morn
Are lost in sunset dyes,
Blasting through fields of ripening corn
The harvest sheaves arise.
The purple clusters bend the vines,
The crimson leaves grow sere,
And Autumn's crown with fruitage twines
The glory of the year.

The Springtime of your earthly life
Blossoms in one sweet flower,
A refuge from the care and strife
Which sometimes darkening lower.
The fruits of love never decay,
But ever grow more dear,
They ripen through an endless day,
Though this comes once a year.

When Death like Winter seems to hide
The forms of those you love,
The earth but holds the waking germs,
Life's mystery to prove.
In light or darkness, joy or woe,
Banish each doubt and fear,
The streams of life forever flow:
Be happy *all* the year.

Ye Reject the Bible!

BY C. K. WHIPPLE.

What is the precise significance of this phrase? It is important to understand what it really means, since it is freely used by persons of certain theological opinions, by way of reproach against individuals of different theological opinions.

The Bible contains a vast amount of wisdom and truth. Its several parts were written independently of each other, by different persons and at different times, and were afterwards brought together and published under one title by men other than the writers, and not claiming either inspiration or infallibility.

Whatever else may be true of the Bible, the above things are true.

These same things are also true of the work called "The American Encyclopædia."

If, talking of some statement in the work last mentioned, one should say that he thought that statement incorrect, would this declaration authorize the charge that the speaker *rejected* "The American Encyclopædia;" or that he ignored its teachings, and disregarded its claims?

Plainly, such a charge would be destitute of sense, truth and reason.

If, however, one declares his dissent from any of the statements made by any one of the writers in the compilation called "The Bible," many will be found confidently to say that he ignores the teachings and disregards the claims of that book; or, yet more strongly, that he rejects the book itself.

What occasions the difference of treatment in these two cases?

Why is the right freely conceded to form and express an independent opinion in regard to one of these compilations, while dissent from any portion of the contents of the other calls forth reproach and contumely, and even pertinacious false statement, from men claiming to be eminently "pious?"

I shall be told, in reply, "The American Encyclopædia" is not infallibly inspired It does not even *claim* to be so.

I rejoin, neither does the Bible claim to be infallibly inspired! Certain teachers of religion pretend that that book is, throughout, divine and infallible, and undertake to prove it; but, finding the evidence scanty and insufficient, they introduce into their argument the false pretense *that the Bible itself claims that character for itself.* Yet it nowhere makes that claim.

But they ask, Does not the Bible say that "all Scripture is given by inspiration of God?"

No! my friends, the Bible says no such thing; though I doubt not but you sincerely believe it does, since your religious teachers have always imposed this false pretense upon you, from the Sunday school upward.

The Bible does not say this. Not even the New Testament says it.

Paul said it,—I will admit, for the sake of argument, that the text in question is correctly translated,—Paul said it in his second letter to Timothy, and no doubt he firmly believed it. This was the doctrine he had always heard, as a Jew, from Gamaliel and the rest of his Jewish teachers. He believed it, and affirmed it (still supposing that the translation is correct), because he had been educated a Jew. But we, who are not Jews, what is the teaching of Gamaliel to us? Why need Christians care for what Jews, *as Jews*, thought about the inspiration of their Scripture, the Old Testament? Of course the *Old* Testament only is here in question, since the New Testament was not then in existence.

I have been showing incidentally, for the information of my supposed critic, how Paul came to hold this opinion about the Old Testament. But my main point is, that this saying rests on the assertion of Paul alone. No other New-Testament writer is responsible for it; it would be absurd to claim for it the authority of the New Testament itself, which was not then in existence as a whole, and some of the parts of which were yet unwritten; and it would be equally absurd to put forth, *as a claim of the Old Testament*, something not written until centuries after the Old Testament was finished.

In short, this familiar text is not a claim made by the Bible, nor even by the New Testament; and whoever would show *that the Bible claims for itself that it is inspired* must look elsewhere to find the evidence.

I have given one specimen of the sort of assertion ordinarily presented *as proof* of this point. I now say that all the other passages brought forward as such proof are equally destitute of foundation. The Bible nowhere declares itself inspired, or infallible, or divine, or the word of God, or the obligatory and perfect law given by God for man. All these things have been said *for* the Bible; not one of them is said *by* it.

To doubt, then, or question, or deny, some statement or opinion set forth by some writer in the Old or New Testament is *not* to ignore the teachings of the Bible, or to disregard its claims; it is not to abuse the Bible, or to reject it, or to discredit it, or to fail of proper regard to it as a most precious collection of writings, the history and laws of the two most important religions of the world.

SENSIBLE.—A society has been formed in London called the National Sunday League, one of whose objects is to obtain the opening of places of unobjectionable recreation on the Sabbath. A movement in the same direction is even invading Scotland, where the descendants of the covenanters are denouncing undue severity.

TOO TRUE.—You may have remarked that the reputation of some men for being superior persons rests mainly upon their persistent habit of depreciating every one else.—*Punch.*

After Death.

BY ORAN C. ROSE.

"I will first define death as I understand it. Webster defines it as the extinction of life. I would define, if I were going to make a dictionary, as a sleep, lying down to rest after a day of hard labor and awakening in the morning rested. The difference is that instead of waking up in this world we wake up in the next. I believe that the spirit world is fair beyond our feeble conception, that it extends throughout the regions of boundless space. I also believe that it is divided in spheres. The second being higher or more advanced than the first, the third higher than the second &c. The higher the sphere the brighter it is. Everything is here that the heart can desire. All is goodness kindness and love. Many are the crystal lakes, many the beautiful boats that glide upon their ever peaceful and smooth bosom. Many the spiritual mansions, flowery fields, and everything that can make happy the fair inhabitants. This idea will not please all of my friends for there is no place of torture in my summer land. As I have not marred its beauty with such a place, nor do I intend to mar it. Because I do not believe there is any. All the torture or punishment man will have to bear, will be in this world. If he commit murder it will ever follow him, he will live in fear, and his conscience will not let him rest. This is all the torture he will have to endure, and I am sure it is enough to punish for the crime. But when he passes over to the spirit world he will not be in as high a sphere as he would if he had done right on earth. This sphere seems bright and beautiful to his eyes. But as he gradually throws off his fear and progresses, he will rise from this sphere to a higher one, until he reaches some of the fairest and most lovely, and then he wonders how he ever admired his former home. He will see what he would have gained had he lived right. I think that every good deed done, and every good and kind word spoken helps to form the outer walls of your spiritual mansion or dwelling. If you do not do many of these of course your mansion will be small. Many very beautiful theories have been given in regard to the after life and many dark ones. Many believe there is a heaven and a hell, and that the good go to the former, and the bad to the latter place. And there are many that believe there is neither of these two places, that after we die there is nothing more remains of us. To me this is a most horrible idea. I should not think any one would cherish the idea of lying in the deep narrow grave forever. Cannot we see in nature and everything around us, something that will prove that we exist hereafter? Why would God give us such great affections and then destroy them? Take the father and child if the child dies, the affection that the father feels for his child teaches him that he will meet it again. The love I feel for my spirit father teaches me that he is ever near, and that I shall meet him in the spirit world that he will watch over me and protect me as he did on earth. Could I, my friends, fee that my father is no more? No. I feel that he has but gone before, and I shall soon follow him. Why then make life more bitter than it is, by such a gloomy thought? Life is composed of sunshine and shadow, some have never felt the shadows of life, and many, so many, have never been allowed to feel life's sunshine. Why then make the sunless life more sad, or mar the sunny life with such thoughts? I think that we know that our friends live and wait for us on the other side. That they are always near, watching over, protecting us, and impressing us to do right. I believe our friends are always with us, helping us to bear life's struggles. And yet we, even when we feel their influence, go and prove that there is nothing of immortality. We should pay no heed to popularity, as many do. If our conscience bid us go one way, we should not go another. I think that in the other world we do not rest always as some people believe; but that we learn something new all the time, and teach others how to learn and progress, that we are guardians over mortals and protect them.

The above is well written for a little Miss of fourteen as Orah C. Rose is. Contrast her happy, trusting philosophy with the teaching of orthodox Christianity and answer which is most beautiful, natural and true?

Remarkable Spiritual Manifestations.

BY C. E. S.

In reading over your article in last evening's issue of the *Times*, on "Mr. Carbonell and the Davenports," it was suggested to my mind to relate to you, and, if you please, your readers, an occurrence that took place in connection with one of the Davenport *seances* in this city, some twelve years ago.

Sitting in the room well lighted, while the audience were collecting, my attention was suddenly attracted to the cabinet, in which the Davenports performed, by the appearance of a hand, apparently that of a lady, white and more perfect than any hand I had ever before seen—the fingers rapidly quivering for an instant, then vanishing, not withdrawing from sight—no one being in the box, or nearer to it than myself, and the Davenports not yet having appeared. Although not a little agitated by what I *knew* I had seen, and could not readily account for, there being no one near me, I said nothing about it.

The next morning I visited a medium with whom I had regular sittings twice a week, and without referring at all to the previous evening, the first words that were uttered after the medium became entranced were: "*That was my hand you saw last night*, your sister Ada." I asked the question why I had seen it and (probably) no one else? The reply was: "I impressed you to look at that instant; I wanted to give you a test; I could not sustain the manifestation but a moment."

I further questioned: "How could you produce a manifestation without the medium's being present? To which was replied: "By means of the magnetism of the mediums, with which the box was surcharged."

Now this may appear to many a very silly affair to relate, and a ridiculous delusion and imposition, but neither of these to *me*, nor ever will, until at least, as free from all collusion, Carbonell, or any other person, can produce manifestations and a *test* of the *same character*.—*Boston Times, Nov.* 27, 1869.

Spiritualism—Its History in Ohio.

It is now more than twenty years since the advent of Spiritualism. Those who first gave attention to its facts are passing to the realm of spirits. Every year will add to the difficulty of collecting and substantiating the phenomena that have occurred; the facts on which the trutofulness of Spiritualism rests. Ohio led in the new movement. One of the earliest Conventions was held in Cleveland. Some of the most startling manifestations have occurred within her borders. It is a duty we owe to the future to collect and co-ordinate these phenomena. A few years hence it will be impossible. Brought together, arranged and condensed, they will be of great interest and furnish a solid, incontestible argument.

I have assigned to my elf the task of making such a collection, and now address myself earnestly to every Spiritualist in the State, requesting them to write full statements of the facts, either of physical manifestations, or mental phenomena, giving date and other particulars in full, with references, which have come under their personal cognizance, and send to my address.

In order to obtain as perfect knowledge as possible of the number of Spiritualists in the State, for the benefit of the State Association, the Spiritualists of the State are requested to send an estimate of the numbers of avowed Spiritualists in their township and county; and also the number of those who are believers, but do not avow themselves such, to my address.

HUDSON TUTTLE,
President Ohio State Association of Spiritualists,
Berlin Heights, O.

JANUARY 1st, 1870.

General Garibaldi's forthcoming work takes the form of a novel, based, however, upon actual occurrences, and written in the striking and poetical language peculiar to the great Italian Liberator. The revelations which it contains in reference to matters ecclesiastical and social in Italy are reported to be of a remarkably startling character.

Wasteful Saving.

EXTRAVAGANT ECONOMY.—A deep feeling pervades all classes of the people of Nashville at the prospective suspension of the city free schools. The schools are attended by some four thousand pupils and are in a highly prosperous condition. Their suspension is urged by the city authorities as a matter of economy.

The Jonesborough (Tenn) *Herald and Tribune* has the following, which indicates a bad state of things: "What is the reason that so many of our politicians are trying to cripple the School System? The reason is too plain. They love darkness better than light—as ignorance always does. No question meets such opposition; but it is the kind of opposition that always strengthens a cause. It will do no good for a man to stretch out his puny arm against the cause of free education. Some are trying it to their own hurt, as they will see when it is too late."

"Why do the people of East Tennessee oppose free education? It is manifestly owing to a want of knowledge. We are to be the recipients of many blessings of which we know nothing. We stand in our own light when we oppose the enlightenment of the common people."

Better pay the teacher than the policeman, gentlemen! An *unsectarian* common school system is the greatest conservator of order, the adjunct of civilization, the motive-power of progress! §

Aphorisms.

Our respectability is the victory of self.

Popular Religion tickets the dead-heads to an aristocratic heaven.

It is unwise to tear off the shell ere the bird inside is developed.

Oppression that breeds resistance is better than a general anarchy.

We can always trust our inner divinity.

Mentality is inductive to the highest individuality.

An unwise charity is uncharity.

The aristocratic and popular lesson on acquaintance: the forward obscure greatness in our souls.

The fear of being contaminated socially is proof certain that we are contaminated already.

The measure of littleness we put on others shows exactly the measurement of ourselves.

All humanity hangs to us and we to it.

Let us look through God's eyes and be calm. *

Our Pedigree.

We ought not to forget our ancestry. The blood of savages, of murderers, of robbers, of pirates, of drunkards, of sensualists, is transmitted to us, and to-day is coursing in our veins. What we are disposed to scorn has moulded us. Was not Jesus the descent of ignoble blood? The rose does not disdain the thorny stalk that bears it, the lily does not disdain the mud that blossoms its pure sweet life. If the path of human relation is muddy, we may produce a flower in the present. Is the world the better for our living? That's the question. *

Catholic Bishops.

"The American bishops in the Ecumenical Council are said to follow the Pope's lead blindly, and to share in no degree the liberal sentiments of a large proportion of the European bishops, especially those of France and Germany. We have little doubt of truth of this statement. The radically progressive nature of American institutions and ideas make the conservatism of the Roman Catholic Church in this country more conservative, as a measure of self-preservation. And, so far as the papal power is concerned, the American bishops are to far off to feel the tyrannies and absurdities of that power with the full force experienced by those bishops who have them forced daily upon their observation. "Distance lends enchantment to the view" in matters human as well as in matters picturesque, Pius IX., who is very fallible and somewhat absurd old man in the eyes of many of his home bishops, becomes the infallible vicegerent of Christ on earth to those who look at him through the mists of the Atlantic Ocean. We are therefore prepared to see the American bishops upholding the most extreme doctrines of the papacy, against the protests of the French and German bishops."

The Social Evil.

The New York *Independent* thus pertinently alludes to one phrase of this question:

Probably no argument which is brought forward to prejudice the popular mind against the Chinese has more weight than the fact that the majority of Chinese woman in San Francisco were imported for the purpose of prostitution, Yet Dr. A. L. Stone makes a very significant statement when he admits in the *Congressionalist* that there is this "vicious element in their immigration; *but it is mainly to meet an American demand.*" And it is noticeable that the signs on all these Chinese houses of ill-fame, which occupy several lanes running across the Chinese quarter, are in English as well as Chinese. The respectable Chinese will not bring their families, and the sentiment is common among them that it is hardly safe to do so. One of their merchants remarked that he did not think America a fit place to bring a respectable woman to. And, if we may believe what Miss Anna Dickenson said, in one of her addresses in San Francisco, about the majority of the females of that city during the first few years of its history, would a traveler from Canton have formed a much higher estimate of American character from such specimens of their woman than some Americans are in a hurry to form of the character of the Chinese?

Nervousness.

Nervousness is one of the troubles of our day and generation. Of what the nerve power may be we have yet only rudimental knowledge. But it has at least to do with the seat of power whereby all the bodily organism is energized and the different functions made to work together. If by any cause this nervous force is disturbed or suspended, the body suffers disabilities or is paralyzed. Very serious consequences may come, even when the various organs are all entirely sound. They may stop action or act spasmodically. Sometimes a disease in one organ will so affect the nerves as to put the whole body in trouble and create symptoms in places remote from the disease; sometimes a general constitutional weakness, through poverty of blood, &c., will do it. This is called a state of nervousness, and a very bad state it is. Any disturbance of nervous power will bring much suffering, and frequently shows itself in all manner of executive shapes, leaving it to be supposed that the patient has every disease to be named. One important fact is always to be remembered. In touching the nervous centres we reach the confines of the junction between the soul and body. Mental conditions have much to do with the nerves, and the nerves and the mind react on one another. A mental strain, through disappointments, sorrows, anxieties, and over much labor, will take effect on the nerves and produce nervousness. Much of disease and chronic suffering in this country originates from intense mental activity, or rather from becoming involved in the rush and whirl, which drives men to accomplish the greatest possible amount of work in the shortest possible time. Railroads and telegraphs, together with the undertaking of enormous enterprise, have done much harm in this way, by putting everybody under a strain. Any one of our ancestors, re-introduced into present scenes, would go distracted very shortly. We need to cultivate more calmness, and deliberation, and slowness. We are too fast by half. And there is plenty of time left. —*Christian Union.*

LAW NOT JUSTICE.—The two convicts pardoned Thanksgiving, from the Massachusetts State Prison, were innocent. It required four years to learn all about it. In the meantime the men were in prison.

GOD BLESS THEM.—Mr. John Bissell and wife, of West Concord, N. H., celebrated their "pearl wedding" recently. They have lived happily together for *seventy years*, and it is safe to conclude they are a sensible and thrifty pair.

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The Editor-in Chief(†) will contribute exclusively to THE AMERICAN SPIRITUALIST.

"RESOLVED. *That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us.*"

The Developement and Death of the Fungi.

It would be most inconsistent, if those who have so long criticised the pretentions of time honored institutions, and freely exposed the absurdities of intolerant assumption, should themselves object, either to criticism or exposure. Every intelligent Spiritualist and free thinker, welcomes analysis and is heartily in favor of that scientific dissection which lays bare the realities of existence. "The truth, the whole truth and nothing but the truth" is recognized as of value, but legitimate convictions demonstrated by evidence of the senses, and established upon the testimony of rational multitudes, are not to be discarded at the challenge of speculating tricksters, or recanted because some poisonous fungus excresence drops from the growing tree of truth to rot with natural stench into affinitising slime.

Humanity, ever commands our respect and love, when harmonious in developement and healthy in action; no less sympathy and forbearance, when unfortunate in make up, depraved in affiliation and demoralised in character, but divine reason, natural order, common sense and decency alike require that we regard the law of differentation, and discriminate exactly, between dissimilar qualities and varied individualities. Thus we shall not couple the guileless child and fanged serpent together, nor classify for equal caresses the honest watch dog and the carrion feasting hyenia. These scientific distinctions of natural history are the parallel of those which must obtain in the mental, moral and spiritual domain of being. There as otherwheres, propriety requires that we guard and protect the innocent from venomous contact, even though reptile life be sacrificed; that we reward honest fidelity with favor and kindness, while leaving the filthy prowling thief and scavenger to the abhorance he cannot appreciate, and the putridity in which he revels by nature.

"To blame," in the vindictive sense in which the worshipers of an angry God use the term, seems unphilosophical to spiritualists, but "charity" is no reason for ignoring the difference between innocent error, and crafty villiany, or excusing from flaggellation every scamp who regards the world as "my oyster," and would use Spiritualism as a knife to open the same. There are men from whose composition all moral principle seems to have been omitted or eliminated by the friction and pressure of life. Such are the beasts of prey of human kind; to them honest industry is an abomination, and the idea of good faith an impossible conception. Whatever pursuit promises plunder and ease will attract but no relation can long detain them, as they speedily "wear out their welcome" in every quarter. When Modern Spiritualism excited attention, some of these social parasites saw in it as they thought a new opportunity, and soon became blatant and notorious disseminators of their estimate of its character. The movement could have endured their interpretation of its principles, and even have floated on its rapid current, the needless weight of their wild schemes, impositions and financial appropriations, but when to these heavy items, was added the development of unprincipled social corruption, personal obscenity, and bodily impurity, they would have sunk though afloat in quick-silver. But the drowned have apothsumous resurrection. The stinking sulphureted hydrogen gas evolved by decomposition, floats them for a while to the surface, which having found release from their offensive body, leaves it to gravitate again to darkness, mud, debris and disintegration. So these human barnacles of the ship of progress scraped from her sides with scorn by honest criticism, sink to the bottom only to float again by force of their own corruption, and vent the fetid breath of their decay in stertorious blasts of "expose" and "recantation." Just now we need not dredge the depth where they have lain so long, for specimens of this, soon to be extinct species. §

The Boston Investigator.

The Editor of this old veteran in the battle of free thought, is friendly to Spiritualists, though discrediting Spiritualism, since, as he says, his fidelity to his convictions have almost made him as an Ishmaelite. We attribute it entirely to the infrequency of compliments for him that he sadly mistakes the sense of one of our paragraphs.

In a recent article we said in regard to the *Investigator*:

"But while it has the *Infidel* fairness to publish both sides, it finds it necessary to apologize for giving Spiritualism a hearing and opposes with seeming gusto."

Whereupon the *Investigator* remarks:

"Passing by the spiritual sneer contained in the above paragraph, we proceed to say that the assertion is *not true* that we 'find it necessary to apologize for giving Spiritualism a hearing.'"

We are very sorry that the Christian abuse of the years gone by should have made friend Seaver so sensitive as to suppose an insult or sneer is intended, whenever the word *Infidel* is used. We hear of "Christian fairness," but have never experienced it; *Infidel* fairness we believe in; nor shall this misconception shake our faith in it, Come, Bro. Seaver, you owe *us* an apology any way! We have no *sneers*, spiritual or otherwise, for you or your sentiments. When we have to resort to played-out Christian slang, we will drop the pen and close our mouth forever

If you did not apologize some time ago for publishing a letter from a Spiritualist, (Beckett, we believe,) saying, you must deal fairly with all, and he had been an old Infidel and friend, then we are mistaken, and have misapprehended your language as badly as you misconstrue ours, when you turn a good hearty compliment into a "spiritual sneer."

You remember you lost a subscriber by your attention to Spiritualism, and your apology (or shall we say explanation?) brought you $25.00 from Mr. Sedgebeer, of Painesville, O., (No small beer that, by the way). Those are the facts as we read them, and if we were in error, we can no more see it than you can the beauties of "our glorious philosophy."

As to our "scolding" and "growling," we deny the indictment. Now as ever we claim that "rope-tying is insufficient security, but it does not follow, nor do we admit, that "Mr. Eddy is a humbug," or "a mere pretender," as is represented. Rope-tying is insufficient, in our opinion, therefore we have tried *other securities* and safeguards. Our knowledge does not hang by a rope. A long experience has convinced us that with steel shackles, with bolts and bars, with partition walls, with straps and yarn, with thread and wax, we can secure the medium, and still witness the phenomena.

Will friend Seaver do us justice? §

Stockbridge, Wis.

Not long since, we had the privilege of delivering a series of lectures in this beautiful country village. We found the people intelligent and warm-hearted—touched with the electric love of the "new religion." This is the settlement of the "Stockbridge tribe of Indians." They are civilized, educated and practical. Quite a number of these—men, women and children—attended our meetings, listening with earnest attention. They have good farms, and live like other folks, and some of them are ranked among the best citizens. Say not the Indian can never be tamed to become citizens. This experiment is most beautiful. The poor Indian! How our heart beats out to his! *

Paragraphic Notes from Boston.

Daniel W. Hull spoke to a fair-sized audience in Bumstead Hall, Boston, Jan. 9th, on the fallibility of the Scriptures.

Suffering from rheumatism, he failed to infuse into his discourse any vital life or magnetic force.

Dr. H. B. Storer, in the same place, on the following Sunday, gave one of his pleasant, extemporaneous addresses, full of valuable suggestions, spiritual sentiment and sound sense. The nearness of the spiritual world, and the companionship of its inhabitants, was his topic.

Last Sunday a very general desire was gratified in welcoming once more Mr. Thomas Gales Forster, who always pleases and profits those who listen (and their name is legion) to his inspired utterances. But few public speakers equal this philosophical and rhetorical lecturer. His present course of lectures promises to surpass all his former efforts in this city.

The Golden Era Association—prospective rather than present, we imagine—is a sort of conferential spiritualistic company which meets every Sunday evening in a pleasant hall on Tremont street. It is not unusual to find here at each meeting some well-known friend of Spiritualism, who speaks to general acceptance and edification upon whatever branch of the subject may be under consideration. There is a fatal lack, however, of the *suaviter in modo* on the part of the presiding officer. Improvement in this respect would be likely to make these meetings far more prosperous. "A word to the wise is sufficient."

The *Investigator* editor has been questioned as follows:

"Do you believe in the immortality of the soul—or, in other words, do you think it probable that we shall exist in a future state or not?"

To which he, Yankee-like, responds by asking what his correspondent means, (though one might think the query all sufficiently direct), and submits in return one half dozen questions, in order to ascertain. Among other things he says:

"We suppose *immortality* to mean something of which we have no knowledge, namely, *duration without decay*. This we can conceive in the case of a species, but not of *an individual*. * * *

The word "soul" we conceive may be well employed to express that compound of intellectual and moral phenomena which in every day language we call *our thoughts and our feelings*.

* * * * * * * *

Immortality of the soul are words strung together which may represent a distinct idea, may represent a confused one, and may represent none at all. The question to be answered would have to be presented differently; as it stands it is perfectly unanswerable.

Let our correspondent try his hand, or rather his *head* again. Let him first ask himself, *What is it I want to know?* When once he shall have found that out distinctly, he will probably himself see to discover very clearly what he is in search of."

All of which appears to us a labored but very unsuccessful attempt to dodge the real issue. §

The Presbyterian Drama.

There was "a grand musical and dramatic entertainment at the Brick Church in Willoughby, O., Wednesday eve, Dec. 22d, 1869, consisting of two short plays replete with wit and plenty of fun; solos, duets, quartets and tableaux." The committee "engaged the best dramatic and musical talent in the country," and assured all who came "the best of anything of the kind ever offered to the public." Come one, come all said they. The proceeds will be used for the benefit of the Presbyterian Sunday School Library. Admission 25 cents. The performance was so well liked that it was repeated. We are pleased to see so sensible a move made by our orthodox neighbors. That the Sunday school will do much good, we doubt, but "plays replete with wit, and plenty of fun," are in order, and we are glad to see the "Brick Church" made for once humanly useful. Why such edifices are too "holy" to be so we cannot understand. That's right, good Presbyterians; let us come and laugh in the church; then we shall laugh less at it. §

"Thoughts from My Hermitage."

TO SUBSCRIBERS.

A few pages of this work were put in type, with the intention that it should be completed at my own expense; but circumst nces beyond my control prevented me from doing more. Subscriptions sufficient to pay nearly half the expense of publication, have been received. It is impossible at present for me to publish, but I intend, at no very distant time, to do so, in a more extensive form.

I hope to have the forbea ance of those who subscribed so promptly, until the clouds clear away a little more, and I again have conditions favorable to the resumption of my pen. MRS. ORPHA E. HAMMOND.

Salem, Ohio.

The following is the announcement of our Salem friends, who seem to have neither the fear of orthodoxy nor its stern and revengeful God, before their eyes. Why should not Americans celebrate the birth of Thomas Paine, as well as that of a mythical Jesus? It is far more reasonable:—

"THE AGE OF REASON.—The 133d Anniversary of Thomas Paine's Birth-day will be observed at Salem, Ohio, Jan. 29th, by the friends of free thought in polities and religion. Oration in the 'Broad Gauge Church,' and a grand Ball in the Town Hall. All are cordially invited."

Romanism and the Schools.

It must not be forgotten for a moment, by those who labor for unsectarian and universal public education, that the Romish Church is the implacable and undying enemy of common and free schools. She is the determined and restless foe of a l education of which her dogmas do not form a part. Her priests are the only competent superintendents of learning, in her opinion, and by all means will she seek the destruction of every system which fails to concede their supremacy. Baffled in Austria, they seek power in America, and only ceaseless vigilance can preserve the future of the common schools. §

Mr. John K. Ham, of Dover, N. H., writes us a note in which, referring to the death of the great French critic, Sainte-Beuve, he says: "I, too, believe that Sainte-Beuve has found and known the truth; but in a different sense from you. He has doubtless found that his day of grace has passed, and is waiting the condemnation of him who has said, 'He that is righteous let him be righteous still, and he that is filthy let him be filthy still.'"

If Sainte-Beuve was "unrighteous" and "filthy," he will, of course, suffer the punishment prescribed for such a character; but is it quite certain that a man is "unrighteous" and "filthy" merely because he does not embrace our theology?—*Independent.*

SPIRITUALISM EXPLAINED.—A writer in the Orange N. Y. *Chronicle*, who is extra scientific, says: "The mysterious rappings proceed from the sub-derangement and hyper-effervesence of small, conical glandular bodies situated heterogeneously in the rotundum of the inferior *acephalocysts*, which, by coming into unconscious contact with the etherization of the five superior processes of the dorsal vertebræ, also results in tippings, by giving rise to spontaneous combustions with certain abnormal evacuations of the multitudinous *echinorhyncus bicornus*, situated in the various abdominal orifices. The *raps* occur from the ebulitions of the former in certain temperamental structures; and the *tips* from the thoracic cartilaginous ducts, whenever their contents are compressed by cerebral inclination." Just so! Clear as mud.

Errata.

In the "Aphorisms" by * on the 29th page, read, "The aristocratic and popular lessen on acquaintance, the poor and obscure greaten in our souls," instead of "the forward obscure greatness in our souls."

THE HOLY SHELF is Dr. Newcomer's last invention. "It's good to have in the house," and "handy to keep around the stove." Call and see it at his office, 290 Superior St., Cleveland, O.

THE NORTH-WESTERN FARMER,

"A Magazine of Rural Life," is published at the office of the "Ladies' Own Magazine," 83 East Market street Indianapolis, Ind., devoted to agriculture. We are not competent critics of its matter, but the style is good and the typographical execution respectable, as are the illustrations. At $1.50 a year. We think it a good bargain. Taken with "The Ladies' Own" for $2.50; together, any one will surely get his or her money's worth.

"*American Bookseller's Guide*" received. It contains a quantity of matter of interest to book lovers and the trade aside from its many advertisements. Am. News Co., 119 and 121 Nassau st., N. Y.

The Communist, organ of the *Reunion Community*, Center Creek P. O., Jasper Co., Mo., is published monthly at St. Louis, Mo., is devoted to Communism. Address Alexander Longley, room 18, S. E. corner 4th and Chestnut st., St. Louis, Mo.

The Woman's Advocate, of Dayton, O., which has received high encomiums from all quarters, as an exponent of its peculiar principles, and an organ of the Universal Suffrage movement, continues its activity, and with a change of form promises increased excellence for the future. Send $2,50 P. O. order to J. J. Bellville, Dayton, O.

The Orthopathic Journal and *Messenger of Health*, a family medical paper, is published the first of each month by J. Stotz, M. D., of Dayton, O., for $1 per annum. *The Orthopathic Journal* is just one-third less in size than the AMERICAN SPIRITUALIST and is published half as often. Yet the price is the same—$1 a year. Still without note of its *valuable contents*, the *Journal* is *a cheap paper*. THE AMERICAN SPIRITUALIST is the cheapest paper of its kind in existence—*a gift* rather than a bargain.

The Public Ledger Almanac comes to hand with the "compliments of the season," and a "reward of merit" card to us personally, for which we are duly obliged. If we were not as full of knowledge as we could hold already, we should study this pamphlet, as it is full of general information concisely expressed, and Philadelphia items and notes closely tabulated; but we shall "hang it" and refer to it whenever our neighbors ask any questions. George W. Childs, Pub, Philadelphia.

Announcement of Lectures.

E. S. Wheeler speaks in Painesville Sunday, Jan. 30th, and during February in Philadelphia.

A. A. Wheelock speaks in Toledo Sunday, Jan. 30th; in Geneva Feb. 6th; in Painesville Feb. 13th.

Mrs. S. E. Warner speaks in Andover Jan. 30th; in Jefferson Feb. 6th; in Monroe Center Feb. 13th; in Linesville Feb. 20th. She will lecture week-day evenings in the vicinity of these Sunday appointments.

Mrs. Lucia Cowles will speak in Ravenna Feb. 13th. She has been engaged to speak there once a month for three months; she also speaks in Freedom and Kent.

Dr. G. W. Newcomer will give two lectures on Geology for the Spiritualist's Society at Thompson, Feb. 20th.

Mrs. S. M. Thompson will lecture in Richmond, St. Clair county, Mich., the last Sunday in January and the first in February, and in Alliance, Ohio, the third Sunday in February.

Married.

HURLBURT—FITCH.—In Trumbull, Jan. 1st, 1870, by O. P. Kellogg, James Hurlburt and Arnsta Fitch, both of Thompson, Ohio.

BLISS—HURLBURT.—At the residence of the bride's father, by O. P. Kellogg, Oscar Bliss and Jaenette Hurlburt, youngest daughter of Harry Hurlburt, Esq, all of Thompson, Ohio.

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BUSINESS NOTICES.

All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

☞ The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

Special Notice.

☞ Will our subscribers please give early attention to the "stamp notice," on the margin of their paper, *showing the date* at which their subscription expires. PLEASE RENEW PROMPTLY. The AMERICAN SPIRITUALIST is now published every two weeks.
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Notice.

☞ Wisconsin subscribers please notify us if they do not get their paper? We will correct all mistakes, and see to it that each one gets the full number of papers they are entitled to. Be particular to statewhen your subscription commenced.

OHIO STATE SPIRITUALISTS' ASSOCIATION.

The Ohio State Association of Spiritualists is inaugurating a new and systematic plan of work for the coming year. We publish the list of officers for the year 1870, and suggest that friends throughout the State put themselves at once in correspondence with this useful organization:

OFFICERS:

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Hudson Tuttle, - - - - - Berlin Heights, Ohio.

Vice Presidents.

J. A. Sumner, - - - - - - - Akron, "
Mrs. Zilla Kellogg, - - - - East Trumbull, "
Oliver Stevens, - - - - - East Toledo, "
Dr. W. N. Hambleton, - - - McConnellsville, "

Recording Secretary.

George William Wilson, - - - - - Auburn, "

Corresponding Secretary.

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☞ *Contributions may be sent to* D. U. PRATT, *Treasurer.*
All communications regarding the "Missionary Work" should be sent to A. A. WHEELOCK,
Ohio State Missionary.
Permanent Address—No. 47, corner Prospect and Sheriff streets, Cleveland. Ohio.

PLAN OF MISSIONARY WORK.

At the meeting of the EXECUTIVE BOARD of the Ohio State Association of Spiritualists, held at the office of the AMERICAN SPIRITUALIST, on Wednesday, Nov. 3d, 1869, the following plan of Missionary Work was unanimously adopted whereby unity and concert of action may be established between all societies of the State: That regular circuits be established, four societies making a circuit, each circuit having a speaker; thus giving each one Sunday in the month.

Whenever any speaker shall secure the concurrence of four societies to enter this plan, agreeing to pay ten dollars for his services once a month, the Board promises to add to such speaker's pay five dollars per Sunday, to be paid from the General Missionary Fund. Such speakers to defray their own expenses, and receive the proceeds, of their week day engagements. But the adoption of such speaker as Misoionary Agent shall in all cases be decided by a majority of the Board.

The General Missionary Fund is created by annual subscriptions. All who are interested in seeing order evolved out of chaos, in Spiritualism, in the shape of systemetic effort, are earnestly requested to subscribe such amount as they feel inclined, to be paid quarterly to a Finance Committee. This part of the plan to remain unchanged from that hitherto adopted.

In this connection we suggest that the President and Treasurer of local societies constitute their Finance Committee, and where no organized society exists, those subscribing should appoint two or more of their number to act in this capacity.

Quarterly payments are due as follows:

First Quarter, - - - - October 1.
Second Quarter, - - - - January 1.
Third Quarter, - - - - - April 1.
Fourth Quarter, - - - - - July 1.

All subscriptions must be sent to D. U. Pratt, Treasurer, Cleveland.

On motion of D. U. Pratt, A. A. Wheelock was elected General Missionary Agent.

GEO. W. WILSON, *Recording Secretary.*
C. B. LYNN, *Secretary, pro. tem.*

SPIRITUALISTS' SOCIABLES.

REGULAR WEEKLY SOCIABLES of the Society of Spiritualists and Liberalists, will be held at

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Friends who have not yet received an Invitation Card, can procure one of the Committee at the Hall on the evenings of the parties.
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TOLEDO LYCEUM SOCIAL.

The Children of the Progressive Lyceum, Toledo, will have **Regular Sociables, at Lyceum Hall,** *EVERY OTHER FRIDAY EVENING*, until further notice.
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jan29

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	Accommodation	Special Chic. Ex.	Toledo Express	Sandusky Mail	Pacific Express
	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Cleveland,	5.00	8.15	2.30	4.05	7.35
		P. M.			
Arrive Toledo,	10.10	12.40	7.45		11.55
					A. M.
" Detroit.		4.20	11.20	Arrive in Sandusky	3.45
" Jackson,		4.10	11.15		
			A. M.	at 6.50 P. M.	
" Kalamazoo		7.55	8.00		
			A. M.		
" Grand Rapids,		11.00	11.30		
Chicago,		10.20	6.50		9.25
		P. M.	A. M.		A. M.

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accomo'dn	Spec. N. Y. Express
	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	11.30	4.00	4.15	9.35
		P. M		stops at all stations. Ar. Conneaut 7.25	A. M
Arrive Erie,	10.55	2.55	7.05		12.40
	P. M.				
" Dunkirk,	12.30	4.55	9.00		2.20
" Buffalo,	1 55	6.30	10.30		3.40
	A. M.				P. M.
" New York,	7.00	1.00	4.00		8.00
" Boston,	11.00	3.50	5.00		11.45
	A. M.	P. M.	P. M.		P. M.

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At Laporte, with C. C. & L. Railroad.
At Salem crossing, with L. N. A. & C. Railroad.

TRAINS WESTWARD.

Lve Boston	5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York	8.00 a. m.	10.30 a. m.	6.30 p. m.	11.00 p. m.
" Buffalo	1.00 a. m.	6.15 a. m.	12.00 noon	8.45 p. m.
Arr. Clv'lnd	7.50 a. m.	2.05 p. m.	7.15 p. m.	4.45 a. m.

TRAINS EASTWARD

L've Chicago	8.20 a. m.	5.05 p. m.	9.20 p. m.	
" G. Rp'ds	6.15 a. m.		4.00 p. m.	
" Jackson	1.30 p. m.			7.00 a. m.
" Detroit	2.00 p. m.	10.40 p. m.		7.00 a. m.
Arr. Cleve'd	9.20 p. m.	7.15 a. m	11.20 a. m.	3.30 p. m.

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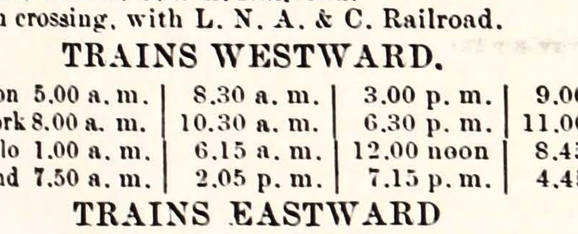
Stops at all Stations.

Leaves Cleveland	4.05 p. m.	Arrives at Sandusky	6.50 p. m.
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LAW NOT JUSTICE.—The two convicts pardoned Thanksgiving, from the Massachusetts State Prison, were innocent. It required four years to learn all about it. In the meantime the men were in prison.

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OWNING UP.—Newspaper depravity is illustrated by a journal which, after praising very highly Mr. Grant White's essay in the *Gal xy* on newspaper morals, adds: "If we had about seventeen million dollars, we should establish a newspaper here in Boston upon the plan proposed by Mr. White, and engage him for one of the principal contributors. We should not like to start with less money.

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WORTHY OF NOTICE.—It is worthy of notice that while there are at the Ecumenical Council 55 prelates from the United States, but 22 are present from Germany, and 52 from Roman Catholic and reactionary Austria.

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OPINIONS OF THE PRESS.

BALLING'S PAINTING OF THE GENERALS.

Hanson Balling's great painting of the American Generals, recently brought to this city, has been hung in the large Museum Hall in the new Agricultural Department Building. The colossal dimensions, ten by fifteen feet, and containing 27 portraits, the patient elaboration and finish, and universally interesting subject of this picture, which has drawn public attention so widely in New York, deserves more than usual notice.

* * * * * Balling went to the field, visiting army after army, officer after officer, sketching each just as he appeared in the midst of war. After more than two years of this patient labor he returned, and since that time this picture has been wrought out from the materials thus gathered. * * Balling has taken advantage of every circumstance to meet these difficulties. Fortunately for him, he could put his portraits on horseback, and the military costume is always brilliant.—*National Intelligencer, (Washingeon, D. C., Februarh 20th*, 1869.

OUR GENERALS.

The spirited chromo lithograph and engraving "The Heroes of the Republic," from Balling's celebrated oil painting,, is attracting a great deal of attention. Grant is of course the central figure, and grouped around him are twenty-six of his gallant comrades in arms. The original painting is owned by Senona Howard, but the chromo is an excellent fac simile, and will find a place in hundreds of patriotic households.—*Washington Chronicle.*

FINE ARTS.

H. Balling's excellent picture of the "Heroes of the Republic," has recently been skillfully reproduced in chromo-lithography and engraving by Fabronius. The portraits comprise twenty-seven of those of the Union Generals who achieved the widest renown and most approved themselves to popular favor and gratitude in the hot stress of our late civil strife. The central figure, of course, is Grant, and about him the rest are grouped with reference to individual celebrity. The historical value of such a picture depends entirely upon the fidelity of the likenesses, and in this respect the work cannot fail to meet public appreciation.—*New York Times.*

The Literary Editor of this paper, having seen while in Washington, this historical work, concurs in the general recommendation of the same, and would consider a good chromo or engraving thereof an ornament to any patriotic home.

LOVE AND FORGIVENESS.—Mrs. Dorr, who was recently stabbed by her husband in Troy, N. Y., died at the hospital in that city on Wednesday last. Before her death she entreated that her husband might not be punished for his attack on her, and made a will leaving him all she possessed.

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RELIGION BY LAW—A TASTE OF THE FUTURE (?)—Wabash, Ind., is enjoying a season of religion. Men, women and children are indicted for fishing, sewing, knitting and blacking boots respectively on Sundays. About one hundred indictments were lately returned into court against the best citizens of the town, including several ladies. The negro barbers were in the list.

ECCLESIASTICISM SECESSION.—The expulsion of George H. Stewart from the Reformed Presbyterian church, for singing hymns, has caused the withdrawal of twenty ministers from the denomination.

THE RADICAL FOR JANUARY

—o—

1870.

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jan15tf

A CASE FOR DR. TODD.—A new brake, just attached to cars built in Worcester, is the sole invention of Miss J. Prussia, of Marlboro'.

WOMAN'S DEPENDENCE.—A lady in Verden, Ill., has earned a farm of seven hundred acres by teaching school.

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MISSIONARY WORK.—At the death of a woman, now very old, the aboriginal race of Van Dieman's Land—the Tasmanians—will become extinct. The last man of the race died last March. White men's hostility and vices have exterminated the race.

The London *Times* prophesies trouble to the Papacy from the proceedings of the Ecumenical Council.

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EXCHANGE NO ROBBERY.—Two couples were arraigned and found guilty in the Lawrence, Mass., court on Tuesday, for husband and wife swapping. The husbands had deliberately exchanged wives with the free consent of the women, and were living happily together when some scapegoat informed on them.

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THE PROPAGANDA.—Four Mormon prophets have returned from a visit to Georgia with one hundred converts.

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DD. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundrid and sixty-three three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West Fifteenth street, New York City. Terms $5, and four three-cent postage stamps. 16

PHYSICAL MANIFESTATIONS.

MRS. LIZZIE DAVENPORT BLANDY is now leaving Cleveland for the West, giving seances for physical manifestations. Any person wishing to engage her services may address her in future, No. 9 Broadway, Cleveland, Ohio.

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HENRY H. BARRY,

IMPORTER AND DEALER IN CIGARS.—Lovers of the weed in any or all of its forms and quality are respectfully invited to give me a call, at ☞ No. 43 Prospect street, Cleveland, Ohio.

LOVE

and its

HIDDEN HISTORY.

"Hearts! breaking hearts! Who speaks of breaking Hearts?"

A BOOK FOR

Women, Young and Old; for the Loving; the Married; Single; Unloved, Heart-reft, Pining Ones;

A BOOK FOR

Unhappy Wives, and Love-starved Ones of the World We Live in!

BY THE COUNT DE ST. LEON.

The statements contained in this book are indeed startling. Its exposures of simulated and morbid love and the monster crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a

Firm, Vigorous Health pervades every Page!

ITS APPEALS FOR WOMEN

and

CONSOLATIONS OF WOUNDED SPIRITS,

Are tender, pathetic and touchingly true and eloquent. Its

ADVICE TO WOMEN,

So often the victims of misplaced confidence and affection, is sound to the core, and withal it gives

Direct, Explicit and Valuable Counsel concerning

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GREAT CHEMICO-MAGNETIC LAWS OF LOVE,

As to render it on *that* branch of the subject undoubtedly

THE BOOK OF THE CENTURY!

Especially is this true of what it says concerning the true method of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this

MOST REMARKABLE BOOK
ON HUMAN LOVE

Ever issued from the American Press.

Price $1.25; postage 16 cents.

MOKE-TA-VA-TA, THE MARTYRED CHIEFTAIN.

Edictum Exterminatum.

BY SHENANDOAH,
Author of "Sheridan's Last Ride."

"We must act with vindictive earnestness against the Sioux (Indians,) even to their extermination—men, women and children. Nothing less will reach the root of this case."—*W. T. Sherman, Lieutenant General, U. S. A., to General U. S. Grant, December* 28, 1866.

A sound of war is on the western wind;
The sun, with fiery flame, sweeps down the sky;
Athwart his breast the crimson shadows fly
Of fearless forms no fetters e'er can bind.

The eagle plunges from his mountain nest,
And screaming, soars above the distant plain,
Plucking his plumes without a pang of pain,
Though stained with blood from his own beating breast.

The hunter seeks the heated herd no more—
The war bird's pinions deck his dauntless head;
The antelope with fleetest feet has fled
From woodland copse and streams' enticing shore.

The moving purpose of a mighty mind,
Resistless as swift death, a race now claims,
Wresting its weapons from their wonted aims,
Leaving pale fear and famine far behind.

Moke ta va ta, thy form appears again,
Thy spirit to its hunting grounds hath risen;
Thy body, bursting from its wintry prison,
Blossoms in blood-red flowers on the plain.

Thy voice makes eloquent the vital air,
Thy splendid image fills the day's clear eye;
Thy people, hearing, seeing, swiftly fly,
Like war birds, flocking, thronging everywhere.

In thy sad fate their own is prophesied;
They strike to cleave in twain the burning band
Fastened upon them by a reckless hand,
Enclosing, crushing, till they all had died.

The edict under which thou hast been slain
Hath been the nation's crime, latest and first,
By which our eldest brother was accursed;
Yet we, unblushing, bear the brand of Cain.

What crimes were thine—of what dread deeds accused
Wert thou a foe to freedom or thy kind?
Spoke thou with double tongue or faithless mind,
That thus thou wert betrayed, reviled, abused?

No! From great Nature's paths thou freely came,
Leading thy people to the nation's feet;
And, when the two in conflict e'er did meet,
Thine was the honor—ours the sin and shame.

Thy words were wisdom's essence, and were spoke
With guileless spirit and with single tongue;
No falsehood's venomed arrows 'neath them clung,
No trust was e'er betrayed, no promise broke.

The stranger sought thy tepa not in vain;
Thou gavest him clothing, rest, and food, and fire,
Whate'er could fill his heart, or mind desire,
E'en though the giving brought thy bosom pain.

Nature revealed in thee her perfect art;
Thy truth and valor all might emulate,
Thy potent power true homage to create,
Thy magnanimity of mind and heart.

Even thy foes could win thee by their faith;
Between them and the vengeance of thy kin
Thou oft has stood, though theirs the damned sin
Of thy betrayal—thine the martyr's death.

Thrice camest thou with offerings of love,
Pledging thy people, with the pipe of peace,
That nor thy warriors, nor thy increase
Against the Government in war would move.

Once, when the nation's banner o'er thee waved,
Thy village rested neath its promised care,
The dastard coward struck thee unaware;
Only by courage were thy people saved.

Thy brother's blood beneath thine eye did flow,
The fire arrows had stung thy faithful wife,
Yet thou didst fly to save the stranger's life;
"I think you spies; I do not know it—go!"

Again the blundering hand of power destroyed
Thy stock and substance, and thy tepas burned;
The tardy recompense thy spirit spurned—
Remembrance of a wrong thou wouldst avoid.

When thy young men the war bird's plumes would wear,
To vindicate thy right, avenge thy wrong,
Thy voice uplifted this persuasion strong;
"The antelope can never fight the bear."

And when the battle-cry was well begun,
And all thy influence for peace was past,
From thy proud form the chieftain's robes were cast,
And thou didst sadly seek the setting sun,

Followed by her whose faithful, willing feet
Companioned all thy weary wanderings;
Camping, with thy small band, near the clear springs
From which the antelope doth drink the life tide sweet.

Ah! then the latest and the foulest wrong
Came upon thee without a warning word;
Thee and thine stricken, like a hunted herd,
By that false power which makes the mighty strong;

And thou wert slain. Whoever dared to trace
His name upon the order for thy death
Will wear the sting until his latest breath,
And bind the curse of Cain upon his race.

Six times the waning, weary moon hath turned
Her forehead from the heart-sick earth away,
Pining because of Justice's long delay,
Since thou, Voishta, hath a captive, yearned

For some avenging hand, some voice from Heaven,
To strike with serpent-sting this nation strong,
That dares decide to whom life doth belong;
She of the twelve wounds waits—Thou, Jesus, had but seven.

'Twas ever thus; an hundred winter's snows
And golden harvest moons have poured their flood
Of wine and corn upon a people good,
And yet the life-blood of a nation flows

To slay the eldest children of a race
Nearest and dearest to Columbia's breast,
Because their feet her virgin soil have pressed,
And now their blood and tears stain her loved face.

With eager hearts and unreluctant feet,
We turn from our fond mother's breast away,
We scorch our brows with brands of blazing day,
Then sigh in vain for her dear life-blood sweet.

Civilization, with its burning power,
Slays her fair image with its fearful glaive;
Then, toiling, we become its ready slave,
And vainly pine for respite one brief hour.

This was a race of kings, as strong and true
As Roman citizen, or Spartan brave;
Theirs was the pride, and theirs the heart to save,
Keeping great Nature's lessons full in view.

Moke-ta-va-ta, thy wrongs shall be redressed,
Thy viewless form fills all the vernal air,
Nor earth's fair bosom, nor the spring more fair,
Can stay the footsteps of a race oppressed.

Their name is legion, and from mountain slope
And distant plain their fearless forms appear,
All conquering, and all potent, without fear
They come with our proud nation now to cope.

And if the rivers shall run red with blood,
And if the plain be strewn with mangled forms,
And cities burned amid the battles' storms,
Ours is the blame—not thine, thou great and good.

Thy name shall live a watchword for all time—
A herald and a beacon-light to all
On whom the tyrant and the despot fall,
Making thy death a heritage sublime.

If of this noble line thou wert the last,
And stood on the extremest ocean verge,
Thy eloquence would all thy people urge,
And in one deadly conflict they would cast

Their gauntlet in our shameful, flaming face,
And then, without a thought of praise or blame,
Would perish to avenge thy noble name,
And prove that thou wert of a kingly race.

A sound of war is on the western wind;
The sun, with fiery flame, sweeps down the sky;
Athwart his breast the crimson shadows fly,
Of fearless forms no fetters e'er can bind.

Down through the golden gateway they have trod,
The mighty scions of a nation come
In sweeping circles from their shining home,
With weapons from the battle-plains of God.

NOTE.—Voishta—wife of Moke-ta-va-ta, captured at the same time. She escaped from the Sand Creek Massacre in Nov. 1864, pierced by twelve bullets.

Moke-ta-va-ta—For many years chief of the Cheyenne Indians, assassinated at the massacre of the Wichata, in November, 1868, by a detachment of United States troops sent by Sheridan commanding the department, who afterwards endorsed and applauded the deed of shame in a general order: so did his division commander, Sherman; and upon them rests the damning infamy of this unparalleled crime.

A Methodist Free Lover.

ANOTHER ITEM FOR PROF. CRAFT.

Again has the public been shocked by a recital, through the columns of the *Daily Press*, of the villainy of a very pious, devout, Reverend rascal, in New York city, in the person of Rev. Horace Cook, a zealous Methodist preacher of that kind of gospel piety, which in practice seems to find especial delight for such saintly teachers of the church, to have very intimate relations with the sisters.

In this instance, it appears that this Christian representative of the Methodist Church, selected a victim from his own flock, of the tender age of sixteen, and meeting her on her way home from school, induced her to join his saintly company in the experiment of a little pious free-loveism.

By these frequent manifestations, the world is fast getting to understand, that these clerical gentry are not only "flesh and blood," like the rest of mankind, but many of them no better than they should be, and not a few of them so lacking in moral principle, as to be far below the average standard of morality, of those they are placed over as leaders and Christian teachers.

The following from the New York *Times* of the 13th inst., explains how this Methodist *freelover*, "spiritual and temporal guide" of Miss Johnson returned his victim. No wonder he "wanted to die." But here is the extract:

Yesterday morning Mr. Johnson received a letter which was delivered by a hotel porter. This letter stated that impressed as he (Cooke) was with the enormity of his crime and the trouble he had brought upon the family of Mr. Johnson and his own, he was not fit to live and wanted to die. He therefore, as a slight reparation for the evil done, would inform the father that his daughter could be found at the Everett House in this city. Immediately upon the receipt of this intelligence Mr. Johnson proceeded to the hotel and there found his daughter.

It seems that on Friday afternoon, as Miss Johnson was returning from school, she was met by Cooke, who joined her and walked with her some distance, talking with her as usual. Finally he proposed that she should go to the Everett House, and by various threats and representations induced her to accompany him. Miss Johnson states that educated as she was to regard her pastor with reverence, and to look upon him as her spiritual and temporal guide, she accompanied him unhesitatingly. Arrived at the hotel, Cooke registered Miss Johnson as his sister, under the name of Miss Mary Campbell, and she was assigned a room. The proprietors and employees of the hotel assert that Cooke has only called at the hotel once or twice, each time in the day, and remained but a few moments at a time."

The following was received at the Washington (D. C.) Postoffice not long since:

WASHINGTON, D. C., '69.

To God who lives in Heaven:

Dear God:—O how I wish I could see you and tell you what I want. I want some new shoes and some clothes to wear to school, wont you buy me some and a dress for mama, and a new one for the baby. Good by.

A LITTLE BEGGAR BOY TOMEY.

Who can but wish that "Tomey" could have his prayer answered. Simple, earnest and sincere as it doubtless was; but the "beggar boy" will yet learn, we hope, that the God who answers prayer, does not live away off in a distant "Heaven," or in Washington, so much as in the honest endeavor of every soul to do something to *deserve* not only "shoes and clothes," but everything else that belongs to the enjoyment and blessings of life. Were it not for the baneful teachings of a false theology, no such prayers would be made by beggar boys or any one else. The prayer of honest, earnest labor, is the only one that can be answered, and each and every healthy person can not only make such a prayer, but answer it also.